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[..]eign Missionary Intelligence.

MEDITERRANEAN.

From the London Missionary Register.

[..]ings of Dr. Pinkerton, and of Messrs. Jowett and Connor.

[..]reference to these Proceedings, the [..]th Report of the British and For[..]ible Society states—

[..] the Mediterranean, and more espe[..] Greece and Turkey, a very ex[..] Tour of the Rev. Dr. Pinkerton [..]d to the commencement of import[..]iblical Undertakings, the establish[..] of several Bible Societies, and to [..]ects of increasing usefulness. Dr. [..]rton quitted London on the 22d of [..]ary 1819; and after passing through [..]and Italy, (in the former of which [..]uted very effectually the forma[..] Auxiliary Societies to that of Paris,) [..]ited Malta, the principal Greek Isles, [..] and Athens; and, after a resi[..] of more than a month at Constanti[..] crossed the Black Sea, to Odessa, [..]urned by way of Kieff and Moscow [..] Petersburg.

[..]e Malta Bible Society, profiting by [..]eful suggestions of Dr. Pinkerton, [..]opted measures, which will be like[..] render that society a still more ef[..]e instrument in promoting the circu[..] of the Scriptures. The Journeys of [..]ev. Mr. Jowett and the Rev. Mr. [..]r have greatly extended its rela[..], and a still further extension has [..]ven to them, by what has been ef[..] through Dr. Pinkerton in Greece [..] Turkey."

[..]ference is here made to the forma[..] of the Ionian and Athens Bible Socie[..] with the Auxiliaries of the Ionian in [..]lands of Cephalonia and Zante.

[..] the further Proceedings, the Report [..]—

[..] Constantinople, arrangements have [..] completed, by the active and ju[..]s exertions of Dr. Pinkerton, for a [..]on of the whole Bible into Modern [..], a Translation of the New Testa[..] into Albanian, and other undertak[..] which it is hoped, may eminently [..]uce to the dissemination of the Word [..]God among the Christian Inhabitants of [..] Turkish Empire.

"Your Committee have not been defi[..] in satisfying the expectations excited, [..]lfilling the promises made, in their [..] by Dr. Pinkerton. All the contracts [..]e new works have been ratified: [..] of the Scriptures have been des[..]ed to such places as he directed; [..]ith much pleasure, your Committee [..] that the Patriarch of Jerusalem [..] whom Dr. Pinkerton had an inter[..]t Constantinople,) has received the [..] Testaments in Modern Greek, 500 in [..]t and Modern, and 500 Arabic Psal[..] which the Patriarch proposes to dis[..] among the Pilgrims who annually [..]e Holy Sepulchre. Besides these, [..]y large supply of the Scriptures in [..], Greek, Italian, French, German, [..] &c. have been furnished to the dif[..] Societies, particularly those of [..] and Smyrna.

[..]llusion has been made to the Jour[..] of Messrs. Connor and Jowett: your [..]ittee would further observe, that, [..]sequence of a personal communica[..] which Mr. Connor had with Dr. Pin[..] while at Constantinople, he enlarg[..]e circuit of a limited tour on which [..] about to enter; and your Commit[..] hope that their successors may have [..]port some very useful results from [..]it to Palestine, and such other in[..]g parts of Maritime Asia as your [..] have not hitherto found opportuni[..] explore.

[..]he Journey of Mr. Jowett has been [..]y attended with many advantages: [..] been authorised to purchase Mr. [..]'s Ambaric Version of the whole [..] for the use of the Abyssinians. Many, [..] of these and the Copts, are in a very [..]ing condition as it respects religious [..]ledge, and the means of keeping up [..] them the pure doctrines of Holy [..]ture."

[..]sselin addressed a Letter to Mr. [..], then in Cairo, from which we ex[..] further particulars on this subject:— [..]This work has occupied me ten suc[..] years. Tuesdays and Saturdays [..] week my door was shut to every [..] I read with my Abyssinian [Inter[..]] slowly, and with the utmost atten[..] every verse of the Sacred Volume, [..] Arabic Version which we were a[..] to translate: I explained to him all [..] words which were either abstruse, [..], or foreign to the Arabic, by the [..] of the Hebrew Original, the Syriac [..]on, or the Septuagint, as well as a [..]ssaries and commentaries which I [..]thered about me; but he also found [..] the key to them in the Ethiopic or [..]: I likewise took the greatest pains [..]rect the faults in the print of the [..]d to make him scrupulously attend [..]m. After having finished the trans[..] of one Book, we collated it once [..] before we proceeded farther. I of[..] admired the great patience of my aged [..]sion; but, when we came to the [..]s of St. Paul, his zeal began to cool; —the difficulty of the task frightened him —he wanted to set off for Jerusalem: and it was only by means of time, care, and sacrifices, that I could, at last, convince him of the necessity of not leaving our work imperfect: had he persisted in his determination to depart, never, I venture to say, would it have been possible to accomplish this task, unless a total revolution were to take place in the ideas of the Abyssinians.

"It is beyond all doubt, that the printing of the Scriptures, in a convenient and portable form, is one of the first moral requisites of a numerous and devout people; and if there exists one on earth to which the object, that the British and Foreign Bible Society has in view, must be eminently useful, it is doubtless the people of Abyssinia. Their first study is the Bible —the first spiritual want, the Gospel— which they read and read over again constantly every day."

Notions of the Abyssinians respecting the Printed Ethiopic Scriptures.

Mr. Nathaniel Pearce, of whom we have frequently spoken, transmitted to Mr. Salt, from Axum, a statement of the singular ideas entertained by an assembly of Abyssinian Priests respecting the Psalters sent, through Mr. Salt, into their country. Mr. Pearce writes—

"I have had the honour of being called before an Assembly of not less than eighty of the most learned Priests in Abyssinia: part of them are the heads of the principal Churches in Gondar; and the others of Axum, Woldubber, and Larliballa. This Meeting was held in the presence of the King, Itsa Takley Gorges, on the top of the flat roofed church at Axum, called Seimer Mariam, Dec. 6, 1817.

"The first question I was asked was, "Who wrote those books, or by whose orders were they written!" They next asked me, if one man wrote all those books, being all exactly alike; as they observed, that those books could not be written in ten years by ten men in this country. I did all in my power to make them understand how they were printed; but they would not believe that one man could engrave the print in less than twnnty years; and the King said, "If I were to try to cut the letters in wood, much more in brass or any other metal, it would take me a whole day to complete fifteen or sixteen; and after they were finished, how many years would it take me to place them together!" What I have said, is sufficient to shew you how ignorant these Abyssinians are of printing."

State of Abyssinia.

On this subject Mr. Pearce writes—

"Christianity is getting to a lower ebb daily: and I am of opinion, that without the assistance of some European Christians, before the expiration of two centuries there will not be found a Christian in Abyssinia.

"The country is in a most tumultuary state, and not the least sign of its ceasing; and although the twentieth part of the inhabitants of Abyssinia are Priests, both Ambaric and Tegri, in the capitals of Gondar and Addwar many turn Mahomedans, and scarcely any notice is taken of it; there being no King, no Ras, no laws, and no justice whatever: to be sure, there are those who bear the name of Kings still existing, and good Christians without power."

Mr. Pearce is coming to this country, with the view of publishing an Account of Abyssinia, which will contain very interesting and affecting statements of the condition of that kingdom.

EAST-INDIES.

Hindoo Suicide, by precipitation from Precipices.

Of this form of Superstitious Suicide among the Hindoos, Mr. Colebrooke, thus speaks, in a Note to his Second Essay on their religious Ceremonies, in the seventh Volume of the Asiatic Researches:—

"A very singular practice prevails among the lowest tribes of the inhabitants of Berar & Gondwana. Suicide is not unfrequently vowed, by such persons, in return for boons solicited from idols; and to fulfil his vow, the successful votary throws himself from a precipice, named Calabbairava, situated in the mountains between the Tapti and Nermada Rivers. The annual Fair, held near that spot, at the beginning of Spring, usually witnesses eight or ten victims of this superstition."

At a meeting of the Asiatic Society, held at Calcutta, on the 5th of September, of last year, the Marquis of Hastings in the Chair, the following account of an intended Self-Immolation of this nature was communicated by Lieut. R. A. M'Naughton:

"Among the many natural curiosities to be found at Puchmurree is an Arched Cave, sacred to Mahadeo. It is about 100 feet in length, and 20 in height; and is a natural excavation, at the bottom of an immense solid rock. It is situated in a deep narrow dell; and the surrounding rocks are from 150 to 200 feet above the level of the cave. The floor of this cavity is covered with water about knee deep, which is the effect of a constant dripping from the roof; but for which it is difficult to account, as the upper surface of the rock is perfectly dry, and as there is no water visible anywhere near it to supply the continual filtering. At the further end of the cavern is an Idol, to which the Pilgrims, who annually resort thither in great numbers, pay their devotions; bathing themselves, at the same time, in the water which drops from the roof.

"Another rock, which contributes to form the dell, is consecrated at Bhowanee, there called the wife of Mahadeo. This rock is devoted to a purpose similar to that of Mount Leucate of old, from which Sappho precipitated herself into the sea. When a woman has been married for several years, and is unblessed with offspring, she pays her devotions to Mahadeo to remove her sterility; and vows to sacrifice her first-born child to the god, by throwing it from the top of Bhowanee's rock, which is about 170 feet high, and nearly perpendicular!

"Lieut. M'Naughton was at Puchmurree, in April last, at the time when the annual Pilgrimage takes place. A woman had arrived there for the purpose of sacrificing herself, in conformity with the horrid superstition just described; and Lieut. M'Naughton, excited by curiosity, proceeded to the spot to witness the circumstances of this dreadful ceremony. He was accompanied by a Hurkaru, named Ram Sing, charged by Colonel Adams to use every effort in his power, to dissuade the deluded woman from putting into execution her frantic resolution.

"When they reached the rock about four miles south-west of Puchmurree, the voluntary victim was sitting on the ground, waiting the arrival of the Brahmin who was to assist at the ceremony. She was of the Rajpoot Caste, and seemed to be about thirty years of age. It appeared that her father and mother were both dead; and that her mother had formerly vowed to sacrifice her first child to Mahadeo, agreeably to the established custom; but, on the birth of the child, a daughter, she neglected to fulfil her vow. The daughter grew up, and was married: her husband died, and she married again: her second husband also died: and being without offspring, this accumulation of misfortunes drove her nearly mad. She would dance and sing all day; and eat any thing from any body, by which she lost her caste, and became entirely neglected. She at length felt persuaded, that her misfortunes arose from the circumstance of her mother having broken her vow; &, therefore, she determined to immolate herself without loss of time.

She had seated herself at the foot of the rock, surrounded by those who had accompanied her from Hurdah, the place of her residence; calmly expecting the arrival of the Raj Gooroo, or Chief Priest. She was perfectly sensible; and had neither ate nor drank any intoxicating or stupifying drug. Indeed her appearance indicated perfect self-possession; & her friends positively asserted that nothing of the kind had been administered to her. There was a bottle of common bazar spirits near her, which they said was to be given to her, if she asked for it, but not otherwise. She held, in her right hand, a cocoa-nut; and in the left a knife, and a small looking-glass, into which she continued to look, excepting when she turned her eyes toward heaven, exclaiming "Deo B'hurjee," which she did very frequently.

"It is evident, that her resolution entirely originated in her own breast. When Ram Sing began to dissuade her, she became exceedingly angry, and told him that his interference was both useless and improper. He however continued his expostulations, in which, it is worthy of particular remark, he was heartily joined by her own people; who declared that they had previously used all their endeavors, to induce her to relinquish her design of destroying herself. One of them, an old Brahmin, seconded Ram Sing so earnestly that she threw the cocoa-nut at his head, with such violence, as would have been productive of serious consequences, had her aim been sure; but fortunately it erred, and the nut was broken to pieces against the stones on which it fell. For three hours, Ram Sing continued his expostulations, and she was still immovable. So reluctant was she to attend to him, that she repeatedly, and angrily, ordered the Musicians, who were present, to commence playing, that his voice might not be heard.

"Lieut. M'Naughton, considering it a hopeless case, returned to camp, leaving Ram Sing to do all that he could to delay the threatened sacrifice. In a few hours afterwards, his servants brought him intelligence, that Ram Sing had succeeded, and was bringing the woman into camp. On ascending the fatal rock from which she was to precipitate herself, she had fainted away, from exhaustion both of body and mind, and continued senseless for nearly two hours. On recovering she cried bitterly, and appeared to hesitate. Every one present seized the favorable opportunity, and implored her to abandon her resolution; and, what was still more effectual, the Raj Gooroo told her, that she had Mahadeo's forgiveness!

"Soon after her arrival in camp, she was sent off to Hurdah; provided, by Col. Adams, with money to defray her expenses on the road, and a Letter to the Soubadar of the province, (who had, in the first instance, laudably endeavored to dissuade her from her purpose,) to see that she suffered no indignity or wrong, in consequence of having abandoned her resolution."

BOMBAY.

State of Malwan, and of its vicinity.

Malwan is a sea-port town, with an old fort named Sindhoodroog, about 200 miles south of Bombay. The territory lately belonged to the Mahrattas, and the place was famous as a resort of pirates: it is now ceded to the British.

Mr. Horner, a Wesleyan Missionary, visited Malwan and several neighboring places, at the latter end of last year, with the view of ascertaining the state of the people, Of Malwan itself, he writes—

"The population is variously estimated: some say there are, with a few neighboring villages, as many as 7000 or 8000; and others, that it does not exceed 4000. Of these, 50 families are Brahmin; the rest principally Soodras, and many of them of the lowest classes. The situation is healthy, being on the sea-coast, and open to the north-westers, which set in strongly at this season of the year. The language is chiefly Konkunee. Learning is very low, and that little confined to the Brahmins. I found none but Brahmin Boys in the Schools. The Natives are very litigious; and though they are, to use a well-known phrase, of "the mild and inoffensive Hindoos, who shudder at the sight of blood," some of the most atrocious cruelties that can be conceived are perpetrated among them. A poor girl, of only fifteen years of ege, was brought into Dr. B.'s house while I was present, he husband having just before, in a fit of rage, cut off her nose! Several persons are in custody, on charges of murder and other atrocities."

On the general condition of the people, Mr. Horner remarks—

"My expectations were low before setting out; but yet not low enough! In many places, a School had never been established; and, perhaps, a great proportion is allowed, if one in every two hundred be supposed able to read! The few Brahmins that were loitering about the temples, did not seem hardly a step higher in intellect than the lowest of the community: even the Chief Priest of the Temple at Damapoor, the largest and best in that part of the country, could not give a more rational account of the Services of his Temple, than that 'they were according to the customs of the people, and helped him to fill his belly.'"

Specimen of Hindoo Flattery.

We extract from Mr. Horner's Journal an instance of Native Flattery, which may serve to make the Hindoo character better understood:—

"The chief Brahmin of the place, with ten or fifteen others of his fraternity, accompanied us from one temple to another, and gave us what little information he could, or rather PLEASED to give, on the history of the place, &c. He was very reserved on any subjects connected with the temples and their religion.

I sat down with them at the porch of one of the temples, and conversed on the subject of religion. They spoke with a great deal of trepidation, and an appearance of uneasy suspicion; and often looked at one another, as if to ascertain by their countenances whether it was their general opinion that such or such things ought to be said to an European Stranger. In reply to some remarks which I had made on the inconsistency of endeavoring to represent an invisible and immaterial God by the images of stone or metal, the old Brahmin quickly answered, "We know that God is invisible, but how can we worship him as such? We cannot form any ideas of an Invisible Being; and consequently cannot worship him, but by means of images representing the forms which he has assumed in different incarnations." "But," rejoined I, "Christians worship God as a Spirit, and consequently as an Invisible Being, who is every where present, and possessing every excellency in infinite perfection." "Yes, but you do not consider the difference: you Christians know every thing: *you are perfect in knowledge*, whereas we know nothing at all—we are children—*we are fools!*" Strange, tho't I: is it possible this can be a Brahmin, and a priest of Vishnoo, who boasts, among his own people, of *his caste alone* being produced from the mouth of Brahma; and yet, in the very temple of his gods, says, that a nation of European Soodras, who eat flesh and drink spirits, are in any thing superior to them, "the gods of the world?" The conclusion chiefly which I could not help drawing was, either he does not believe in his own religion, or else he thinks that lying is a light and venial offence.

Dr. B. expressed a wish to go inside the temple; but knowing the particular prejudices of the Hindoos on that subject, I made an objection. The old Brahmin seemed afraid to deny us admittance, and again had recourse to flattery—"It is true, this is the House of God; but whoever is our master is also God to us: now as you are become our masters, it cannot be wrong for you to enter the temples."

CHINA.

The Sixteenth Report of the British & Foreign Bible Society states, with reference to China—

Under the united superintendence of the Rev. Dr. Morrison and Mr. Milne, the Translation of the entire Bible is now completed, and will soon be put to press: the £1000 voted for that purpose have been drawn for; and your Committee feel encouraged to expect, in due time, the fruit of its application. The following extract of a Letter from Dr. Morrison goes far toward encouraging that expectation:—

"A Native Printer, who was some time since baptized by Mr. Milne, has composed and printed a Paraphrase on several portions of the New Testament; the reading of which he found more edifying to his mind than any other books printed by us. He has since been called to *suffer for righteousness sake*. However, I hope the Word of God, which formerly edified him, will still support his mind. He has, I believe, felt the power of Divine Truth; and is an example of the utility of the Bible in this idolatrous country."

WEST INDIES.

Influence of Religion on the Negroes.

Of the Negroes at Isle Rhonde, which is a small Island about a day's sail to windward of Grenada, the Wesleyan Missionaries at Grenada write, in January last—

"The Slaves are 258 in number; nearly all Creoles of Antigua, They were removed from Antigua about thirty-two years ago; and many of them, previous to their removal, were members of the Church of the United Brethren. The good received under their Ministry they retain to this day: and although, during the space of thirty-two years, they have very seldom heard a Sermon from a Minister of any denomination, they have kept up their religious meetings; and, from all that we can learn, have been exemplary in their moral conduct.

"We feel it our duty to take these sheep of Christ under our care; and have, accordingly, formed a Society of forty-eight members."

The Manager of the Estate on this Island bears the following honourable testimony to the influence of religion on these Negroes:—

"In the years 1794 & 1795, a few years after the Isle-Rhonde Slaves had been brought from Antigua, the fatal insurrection broke out in Grenada, which made the whole island one scene of horror, devastation, and blood. Isle Rhonde is distant from the most windward part of Grenada only about two leagues. Information was communicated to the Manager living in that island, of the general rise of the Slaves in Grenada against their Masters, and of the aid afforded them by the French; in order that he might make his escape, as there were not more than two White People on the Isle Rhonde to 250 Slaves. The Manager, however, instead of flying, called all the Slaves together, and told them of what had happened in Grenada. He then asked them what they intended to do; whether they would rise too. They answered, "No." "Will you then," said he, "stand by me?" With one voice they replied, "Yes, Massa." Accordingly they were entrusted with whatever could be found as weapons: and, while one party of them attended to the work, another party kept guard, and, so far as their knowledge went, supplied the place of military for the defence of their master's property. And, though the French never came to that island as they did to Grenada, with the tempting offer of freedom to the Slaves that would join them, there is every reason to believe, from the spirit and conduct of the Slaves, that such an offer would have been rejected. When the insurrection was over, they quietly laid down their arms, and all cheerfully resumed their employment.

"This fact speaks volumes, in favour of the religious instruction of the Negroes; and is the more remarkable when contrasted with the turbulent and disaffected spirit, which, through the influence of the French, then prevailed almost universally among the Negroes of Grenada."

MOORSHEDABAD.

Extract of a letter from Mr. Sutton, a Baptist Missionary, dated Moorshedabad, India, March 8, 1820.

I have now been twelve months at Moorshedabad, and when I take a retrospect of the past year, my soul is filled with joy and thanksgiving to the Author of every good. I settled here under many unfavorable circumstances. The Missionary who was here before me, left it chiefly because he considered it an unhealthy and lonely station, neither did I expect to find a friend or a religious person in the whole neighborhood; but though I was alone, and had but an imperfect knowledge of the language, yet I considered it my duty to fill up such an important station, knowing that I might expect strength equal to my day; and I soon found my reward for so doing. Spiritual blessings fol-

lowed me in rich succession, and are still surrounding my path. In a few days after my arrival, the 59th regiment arrived at Berhampore, and the brethren in the regiment sent me a pressing invitation to come and break the bread of life unto them. After this I was introduced to several gentlemen in the neighborhood, who liberally came forward for the formation of a School Society, and this was followed by finding a religious family at the distance of about 15 miles, with whom I have enjoyed much spiritual communion, and mingled my tears with theirs, while speaking of the love of Christ. From my communion with this family, I have been enabled to gain intercourse with several others, where the seed of the gospel has taken root, and brought forth abundantly, especially in the heart of a respectable planter, who has not only received the truth in the love of it, but has been exceedingly zealous to bring his poor idolatrous servants to the knowledge of Jesus. Since my residence here, I have also been joined by two native brethren, to assist me in preaching the word of life; and a few months since, Mr. Williams, who married Miss Marshman, removed his residence, and is settled within thirty miles of me. In every way my fears have been groundless; for in the first year I neither expected to meet with friends, with an English congregation, nor with success among the natives. But God has been pleased to give me friends, to give me favor in the sight of men, to give me a large attentive English congregation, and to enable me both to study the native language at home, and to go out almost daily into the markets and streets to proclaim the unsearchable riches of Christ. I think too, that the success with which the Lord has been pleased to crown my labors, should call forth our solemn gratitude at a throne of grace. During the last twelve months I have baptised two Mussulmen, four Hindoos, seven descendants of Europeans, two English females, and seven of our own countrymen; making in the whole twenty-two persons, who, I trust, will be my crown of rejoicing at the last day. I think we are as careful as possible in admitting members, and watch carefully over them afterwards. Almost every month we have baptizing. I baptized five persons last Sabbath, and three more have given in their experience, and will be baptized next month, among whom are the wife and the adopted daughter of one of the officers in the regiment. We have upwards of *fifty* communicants at the Lord's Supper, when they are all assembled. I generally preach three times in English on the Lord's day, twice in our place of worship, and once in the hospital; and every other day I have worship twice among the natives in Bengalee, morning and evening, when any may attend. The remainder of the day is devoted to the study of the Bengalee and Hindoosthanee languages, and going out among the natives to preach.

Domestic Religious Intelligence.

From the N. Y. Christian Herald.

REVIVAL OF RELIGION,

In Hempstead, Rockland County, N. Y.

The Lord is indeed among us, appearing in his glory to build up his kingdom. The stately steppings of Jehovah are seen in the midst of us, while the Holy Spirit is silently passing from house to house, and almost from heart to heart, in His awakening and convincing, regenerating and sanctifying influences.

The mighty Redeemer of Zion has appeared in this section of his church, riding triumphantly in the chariot of salvation; erecting the standard of his cross; displaying gloriously the banner of his love, and the unsearchable riches of his grace, in delivering many precious souls from the bondage of sin and Satan, and bringing them into the glorious liberty of the sons of God.

A considerable number of the thoughtless and careless, have been made the hopeful subjects of this gracious work. *We have indeed seen strange things!* We have witnessed a most solemn and interesting scene!

This is the third revival we have witnessed and experienced, since I have had the care of this church. In the year 1812, we enjoyed a blessed season of refreshing from the presence of the Lord: as the fruits of that revival, 31 hopeful converts were received into the church.

In the year 1817, we were again visited with a small shower of Divine grace—eleven were then added to the number we trust, of those who shall be saved. Since which time to the commencement of the present glorious revival, vital godliness has been in a very languid state; a general inattention to religion seemed predominant throughout the congregation. But though the vision tarried awhile, yet, blessed be God, it is come—it is surely come, and hath shone forth in its glory. The revival which we are still in a measure witnessing, began in the latter end of October last. In the midst of a few of the faithful, the sacred flame was kindled, and from thence it spread, with such unparalleled rapidity, from house to house, and from heart to heart, that in the course of a fortnight it pervaded the whole congregation. The sacred fire no sooner came down from the altar of God, than it spread and rose suddenly in a glorious flame, and so irresistible was its power, that we have seen it humble the pride, and melt the hearts of the most haughty and obdurate sinners, cause the stout hearted to bow at the feet of King Jesus, and change the daring rebel to a faithful soldier of the cross. During this precious season while the trophies of the cross were multiplying, the professing people of God were unusually engaged in furthering the work, and promoting the interests of the Redeemer's kingdom. They were animated and enlivened in their religious exercises, their faith was strong, their zeal ardent, and they felt as if they had much to do. Several prayer meetings were held every evening in different parts of the congregation—and I have been engaged almost every evening, in preaching and exhorting, during this season of revival.

Our religious meetings were continually crowded with old and young, anxious to hear something concerning their souls and eternity. The scene was truly solemn & affecting, to behold such crowded audiences filling every room in the houses where they assembled themselves together for prayer and praise. Some mourning over a deep and overwhelming sense of their sins and guilt, and others rejoicing in hope, with *a new song in their mouth, even praise to God.* After the religious exercises of the evening were closed, the people seemed unwilling to retire, having such an insatiable thirst for the gospel. We generally tarried an hour or two after the close of the meeting, singing hymns of praise, conversing with humble penitents, comforting the mourners, and warning the impenitent of their danger.

Although the middle-aged have not been wholly exempted from this great work, yet it has been principally confined to the younger class, & even children from twelve to fourteen years of age, have been made the hopeful subjects of regenerating grace. *Out of the mouths of babes,* God has perfected his praise. This is the greatest wonder I witnessed amongst the various strange things we have seen. I had often read and heard of the conversion of young children, but now mine eyes have seen it. Their convictions were comparatively short, though exceedingly pungent and distressing.

These *lambs of the flock,* appear peculiarly zealous, and engaged in the cause of religion, in promoting its interests, in using their endeavors with their young companions, to bring them to a sense of their danger, and to persuade them to go to Jesus, the Saviour of sinners. We have reason to believe their endeavours have been blessed to the conviction and conversion of several of their young companions. They also take an active part in our prayer-meetings, and it is truly astonishing with what freedom, propriety, and fervency, they address the Throne of Grace. The prayers of these little ones have been the means of doing much good; several have received their first impressions by hearing these children pray.

On the 2d of November last, five new members were received in communion, as the first fruits of this glorious harvest; and on the 21st of January succeeding, *seventy-nine* were admitted into the communion of the church, on giving hopeful evidence of a saving change of heart, the greater part of whom were young people in the bloom of life—twelve of the age of from 12 to 16 years; six of the number received into church fellowship were baptised. Our communion sabbath was a most solemn and affecting season—such a day I never before witnessed—the house of God was thronged with anxious worshippers—between 1200 and 1400 were supposed to be present. Every eye was fixed and every countenance appeared solemn as eternity. Numbers of people residing at a distance beyond the bounds of my society, were led from curiosity to attend on the occasion, in order to hear and see the wondrous works of God. The joy we experienced on that memorable communion season, and the glow of christian affection which seemed to pervade the bosoms of the disciples of our Lord Jesus, made us realize the import of the Apostle's expression, *heavenly places in Christ Jesus.*

Tho' the work has at present abated in some degree, yet, blessed be God, there is a small *gleaning of grass left in the vintage, as the shaking of an olive tree, two or three berries in the top of the uppermost boughs, four or five in the outmost branches.*

Of the happy effect this revival has produced on our society, it is difficult to speak with sufficient approbation & praise. Jealousies, contentions, slandering, evil communications, profanation of the sabbath, &c. have nearly disappeared from our society. No candid observer of the influence of such a gracious work on the hearts and lives of men, will question its tendency to promote the most perfect state of social order, peace and happiness. *Whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely and of good report,* are thought of and carefully practised.

This shower of Divine grace which has thus watered us, has also abundantly watered the Presbyterian society, intermixed with my congregation, under the pastoral care of the Rev. Samuel Pelton, who has received into his church on two sacramental occasions, during this revival, about *seventy* hopeful converts.

After this work of grace had been in successful operation amongst us for some weeks, it began to extend its benign influence to a neighboring congregation at Clarkstown, under the care of the Rev. Nicholas Lansing. Being requested on Monday last, (the 12th inst.) I assisted him in examining the members, when *sixty-seven* were admitted into the communion of the church, on satisfactory confession: on the day following, *eight* more were received, and several more, who are seriously impressed, are expected to offer for church membership on Saturday after next,* the day of preparation service.

* On Saturday, the 24th of February, *twenty-eight* were received, making in the whole, *one hundred and three*, in this congregation, who, for the first time, sat down at the Lord's table on the following sabbath.

In the three churches above-mentioned, *two hundred and fifty seven* hopeful converts have already been received. A goodly number of spiritual sheaves, that have grown during this season of refreshing. Yours, &c. JAMES D. DEMAREST.

Feb. 24, 1821.

For the Boston Recorder.

REVIVAL IN SOUTH READING, MASS.

For a number of years previously to the winter of 1819, and 20, we experienced a season of much coldness and stupidity in Divine things, and but few came forward to avouch the Lord Jehovah to be their God. Though within twelve or fourteen years, we have had two seasons of religious revival, short and not extensive; but in both which a number were hopefully brought home to Christ. During the time specified above, there were some professors of religion, who deeply felt for Zion, and not only wept in secret places, on account of the low state of religion among us, but united in a weekly prayer meeting, for the particular object of beseeching the Almighty to revive his work in this place. And although, for a number of years last past, they saw no evident tokens of a gracious answer to their specific request, and but few attended those stated meetings for prayer, yet there were twice, "two or three," who continued to meet together, and to hold fast the gracious promise.

Near the close of the year, 1819, one of our schools was committed, by a kind providence, to the care of a young man of promising and respectable talents, and hopeful piety, who was much engaged for the good of the *souls* of his pupils as well as for the improvement of their understandings. By his affectionate and faithful addresses to the children and youth committed to his care, on the concerns of their immortal souls, they soon became seriously inclined, and in a few weeks, much anxiety and care for the soul were perceived in a goodly number of instances. The excitement soon became so great as to induce us to hold religious evening meetings in that neighborhood. It was soon found that the religious excitement was not confined to the favored school, which, during its continuance appeared pleasing and very interesting.

The first hopeful conversion was about the beginning, or dated, if I mistake not, on the first day of the new year, 1820. The attention increased, till it spread chiefly through that district.

Meetings were multiplied, crowded and solemn, as in view of the day of judgment. Some were rejoicing in hope, and others mourning, deep in sorrow and in tears, in view of their lost states, and danger of losing their souls forever.

The doctrines which the pious fathers of New-England professed, were such as God blessed in this work of conviction, conversion and comfort. It would have comforted the heart of an angel to see, in pleasing numbers, the sprightly, gay, and trifling youth, (among whom the work was chiefly witnessed,) enquiring, with deep concern, 'What must we do to be saved.' and others of them, rejoicing in hope of a blessed immortality, and ready to devote the best of their days to the service of the King of Zion.

Though the work of the Holy Spirit was more powerful and general in the section of the town where it began, yet it spread, in some degree, over the rest of the town, and particularly the centre. So that by the month of May, more than 80 expressed a hope in the mercy of God. Though we have too much reason to fear that the goodness of some is like the morning cloud, yet we have much cause of thankfulness to Him, who is mighty to save, in that a goodly number still encourages us to hope that they have "passed from death unto life."

The progress of the work, so far as I have seen, has been such as not to offend the sober and enlightened Christian. Our meetings were still, solemn and impressive. The people anxiously listened to the word, and when Divine truth lighted on the ear, it found an unobstructed way to the conscience and to the heart, "brought down imaginations, and every high thing that exalted itself against the knowledge of God, and caused the self willed and haughty transgressor, who fortified his heart, and thought it proof against the Divine artillery of Heaven, humbly to submit to the terms of reconciliation proposed in the Gospel of our Lord Jesus Christ. This abundantly proved the work to be of God & not of man. No moral suasion ever produced effects like these. The sword of the Spirit, in the hand of that almighty Agent, can alone change the heart, and bring the untoward and rebellious to the love and practice of "pure and undefiled religion." For about four months, with all the help kindly given us from Andover and the neighboring clergy, we had enough to do to direct enquiring souls to Christ, & feed those that were hungry for the bread of life. But it gives the people of God no ordinary pleasure to spend and be spent in the laborious ingathering of such a spiritual harvest. May the Lord greatly increase the number of faithful laborers, 'multiply the seed sown,' and revivals of pure religion beyond any former example.

It is with pleasure to be noted, that no external opposition to the work, of any magnitude, has been made during its continuance; but there seemed to be a general conviction that the work was the Lord's. We are happy to say that those, who thought it not good to take a part with us in the general joy, gave us no molestation. The Lord impart to them also his Spirit and his grace, that they too may rejoice in his salvation.

The revival proceeded with great promise from its commencement, nearly four months, when it received a sudden and fatal check by the introduction of a dispute about baptism, by which the anxious mind was diverted from the care of the immortal soul! The Lord looked down from heaven with fearful indignation, and manifested his displeasure by taking away his Holy Spirit from us! We are the more guilty, & may expect his severer rebukes, as this is not the first, nor second time we have grieved away his Spirit, under similar circumstances, and by similar means—

"The Spirit, like some peaceful dove,
Flies from the realms of noise and strife."

God forbid that we or any people, should repeat such acts of guilt, that our garments may not be more deeply stained with the blood of souls! "O Lord, forgive." "O Lord, revive thy work."

More than sixty have united with the Congregational and Baptist churches by profession, since the revival commenced, and to each about an equal number. Nearly half that number, probably, who still hope they have passed from death unto life, yet visibly remain in the ranks of the world. May the Lord stablish, strengthen, settle them, lead them into all truth, and cause them, in due time, "to confess Christ before men," and to "shine as lights in the world."

There has been, the past season, in two or three of the neighboring towns, much religious attention among the Methodists; and many are reported to be the subjects of renewing grace. And we have sufficient reason to believe that the Lord has blessed his word and ordinances as administered by those brethren, to the conviction and conversion of many souls. And may he still recover to the obedience of faith, by their means, multitudes more, who are now "without hope, and without God in the world."

On the whole, we have much occasion both for rejoicing and for mourning. For *rejoicing*, because the Lord has done great things for us. He has displayed infinite grace, not only in resolving the doubts of some, whose minds before seemed to balance between hope and fear, and bringing them to a creditable profession of godliness; but, in restoring to a life of piety and morality, such as were dead in sin. When 'our sons become pillars, and our daughters corner stones, polished after the similitude of a palace,' we certainly have *occasion* to rejoice, and if we are on the side of truth and righteousness, we cannot refrain from rejoicing, nor repress those sentiments of gratitude, which grace inspires. Of *mourning*, because, after enjoying times of refreshing from the presence of the Lord, we should relapse into a state of listlessness, and comparative unconcern for the salvation of perishing sinners! The Lord 'revive us again.' Be this our fervent prayer.

'Now unto him that is of power to stablish us according to the gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made *manifest*, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise be glory, through Jesus Christ, forever, Amen.'

REUBEN EMERSON.

Note.—It has sometimes been thought, that if children and youth are taught divine things in our schools, it would be an embarrassment in respect to their ordinary studies. But, judging from the school above mentioned, and others under similar circumstances, it is a mistake. Religion is no greater hindrance to their learning, than folly and vanity.

Communicated for the Recorder.

STATE OF THE COLLEGES.

EXTRACTS FROM OFFICIAL LETTERS.

BOWDOIN COLLEGE.

"We have 101 students; and expect one or two to be added to our number in a few days. Twenty three of these are professors of religion; and two or three more are thought pious. *Two* only are assisted by the American Education Society; and *five* have received assistance from the Maine Education Society; and about 8 or 9 others have their tuition remitted.

"You know what influence the pious students had, while you were in College. It is much the same now. It is extensive, and felt by the whole of college. We know not what would be the state of the College, were this influence suspended. But recollecting the state of things, when the voice of religion was hushed, and but a solitary individual broke the deep silence with his prayers, we have reason to believe, that the influence of the pious students is very extensive in many respects. College duties are attended with remarkable punctuality. To mention an instance. On looking over the various bills for the last half of last term, it was found that in one class, there had not been a single omission of recitation, not more than one or two had for once omitted prayers. There is much industry and study, and a prevailing correctness of morals & deportment; which is highly creditable to the students. We do not say there are not individuals to whom these remarks are inapplicable, but we are happy to say they are few; and that we have seen the students of their own accord, united to check the irregularities of these few. Some of the pious students are among the most distinguished. Those who are supported by charity, maintain a good rank with these, and there are none of them, but have talents, which will make them useful to the church.

"I know not whether any further charitable provisions are immediately necessary. There are only 26 in college, whose tuition is remitted, though our regulations will allow us to remit to half of each class. There is not, neither has there been for the year past, any revival of religion. The pious students, as formerly, hold conference meetings, which are sometimes well attended."

HAMILTON COLLEGE.

"Our whole number of students is 92; professors of religion, 48. There are two or three hopefully pious, who have not made a public profession of their faith. Pious youth, aided by the Directors of the Western Education Society, 20; by Presbyteries connected with the Western Education Society, 8; by the American Education Society, 2; by the Presbyterian Education Society, N. Y. 4.

"The talents and scholarship of this class of young men, are, in general, highly respectable. In these respects, they are in no degree inferior to the rest of our scholars; and their influen[ce] on the habits of the college is salutary, and [by] no means inconsiderable.

"The beneficiaries of the Western Educat[ion] Society, are furnished with their board only [by] the society, and it is with great difficulty, th[at] this is done for them. A considerable numbe[r] of worthy applicants for charity have been re[-]jected solely for the want of means to suppor[t] them. There was a revival of religion in th[e] institution the last year; during which twelv[e] of our scholars hopefully became pious."

VERMONT UNIVERSITY.

"The whole number of under graduates, is 35[.] The number of professors of religion is 9. Ther[e] are not more than 2 or 3 others of whose graciou[s] state any hope may be reasonably entertained.

"I do not know of but one of these professors o[f] religion, who is supported by charity, and he i[s] so only in part. He receives at the rate of abou[t] 60 dollars a year from the Northwestern Branch[,] Society, and some clothing from Christian friend[s] in the town whence he came.

"The college is remarkably exempt from disor[-]der, insubordination, and vice; but we have no[t] the blessing of a revival. The few pious stu[-]dents we have, seem strongly inclined to keep themselves along, if they can, without having recourse to the aids of charity, and our situation in a peculiar manner favors such an enterprize. They are all good scholars, & very promising young men."

DARTMOUTH COLLEGE.

"Our whole number of under graduates, is 146. Of these, 65 are professors of religion; 5 are hopefully pious, but not professors of religion. Of the pious students, 43 are assisted by charity; 37 by the American Education Society; [...] by the Union Academy; 1 by the Middlebury Education Society, and two by individual churches. The Union Academy beneficiaries receive 50 dollars per year; the American Education Society beneficiaries, I think, receive $20 p[er] quarter; what the others receive, I do not know.

"The general influence of our pious student[s] upon the habits of the college, no one can du[ly] estimate, who has not been connected with co[l-]lege when such students were few, and also whe[n] they were numerous. At our college, I am wel[l] persuaded, they give in no small degree, a ton[e] to the general deportment and habits of the stu[-]dents. They render the government of the col[-]lege far more easy and pleasant than it would otherwise be, & they maintain, to a considerable extent, and with a very happy influence, a kin[d] of public opinion against immorality and inatten[-]tion to study. In every view, I regard their in[-]fluence as decidedly and materially salutary.

"As to the rank of our charity students as scho[-]lars, I can say, without hesitation, they do no[t] suffer by comparison, with the members of col[-]lege generally. Considering the number of stu[-]dents equally divided, half pious and half not, ([it] is with us nearly so) there is not the least doubt that the weight of talent and influence is in favo[r] of the pious half, and to a degree which I di[d] not imagine, before an examination of the subject.

"As to further necessary charitable provisions[,] we should rejoice to possess means to an unlimit[-]ed extent. But I suppose the requested informa[-]tion on this head, relates to the wants of our pi[-]ous students; and I can only say, we hav[e] some for whom my heart often aches. To you[r] question on this subject, I can give no more defi[-]nite answer. We have not yet adopted any mea[-]sures to furnish further means of charity to th[e] members of our college.

"To your last question, would to God I coul[d] reply in a manner to fill you with sympatheti[c] gratitude and praise to our Redeemer; I ca[n] reply in a manner, I trust, to waken all you[r] Christian sensibility to the guilt and ruin of cul[-]tivated, but unrenewed unpardoned sinners and to call forth your ardent and unceasing in[-]tercessions with Almighty God in our beh[alf.] We have had no general revival of piety in th[e] college, since 1815; though individual instan[ces] of conversion, we hope, have sometimes occurr[ed.]"

PRINCETON COLLEGE.

"The number of undergraduates actually in th[e] college, at present, is 116; Professors of religi[on] 25; 11 are assisted from pious bequests, form[ing] together a fund of about $1800 per annum. E[d-]ucation Societies are lately able to afford so[me] assistance. During the latter part of August la[st] there was an unusual attention to religion in C[ol-]lege, 12 became hopefully pious at that time, [and] perhaps some of these since, referring howe[ver] their convictions to that time. Between that [pe-]riod and this, there was a season of coldness, [the] work apparently declined; but two weeks sin[ce] perhaps, a little more solemnity of feeling bec[ame] apparent in the institution, and especially [en-]gagedness of heart, among professors seemed [sen-]sibly to increase. But as yet we cannot say th[ere] is any thing special."

For the Boston Recorder.

Sixth Annual Report of "The Education [So-]ciety of Boston and its vicinity."

LADIES,—We hail with pleasure the S[ixth] Anniversary of this Society, and beg leave to [lay] before you the transactions of the Board the p[ast] year. As the funds of the Society would not [per-]mit of our aiding another disciple for Christ, there can be but little variation from our for[mer] reports.

We have the pleasure to state that our So[cie-]ty does increase in numbers, though not in p[ro-]portion to the sufferings of those who are per[ish-]ing for instruction—or to aid those whose h[earts] are grieved that their penury must pre[vent] their gaining an education to qualify them [for] the important work of administering peace [and] salvation to the destitute.

Sixteen subscribers have been added to [the] number the past year, and ten withdrawn. [Let] gratitude arise from every heart, that so man[y of] us are associated this afternoon, to aid tha[t] object—the advancement of Christ's king[dom.] And O that the zeal which animated the b[osoms] of a Martin and Brainerd, may be distilled [into] our hearts, that shall be to the parched, wa[ste] churches of the Redeemer, as the dew of he[aven.]

The three young men, to whom your cha[rita-]ble hand has been extended, are in Yale Coll[ege] —the two former in the Senior and Junior c[las-]ses, the latter in the Freshmen. By close [and] respectable application to study, they con[tinue] to rise in the esteem of the literary, as we[ll as] pious, and we have reason to hope, our fo[nd] expectations will be realized in their usefuln[ess.]

We have the aid of some donors, and aux[iliary] societies, to whom we tender our wa[rmest] thanks—and of whose benefactions, and [the] funds of the Society, the Auditor's report [will] give an accurate statement.

How important is the work in which we [are] professedly engaged! Ministers of the gospe[l are] greatly needed in almost every portion of [the] globe. Our waste places, our destitute reg[ions,] the aborigines of our own western wild[s, the] islands of the sea, and all the habitations [of su-]perstition, idolatry, and cruelty throughou[t the] earth, demand, with united cries, heralds [of sal-]vation. And who should listen to their [cries] and attempt to supply their wants? Am[ong these] are pious youth to whom God has given [the] talents and grace; and whose hearts now [glow] with love to the destitute and perishing[, but] they are poor. They need some helping[, some] fostering hand to aid them, and to bring th[em] to the field prepared for labor. Notwiths[tanding] what we have already done in this goo[d cause,] may it not now be a question with us whe[ther we] duly consider the importance of it? Let [our] or present exertions speak. We have ind[eed cast] our mites into the treasury of the Lord—

...sed to do something, but may we not ... Can we not increase our exertions? ...not make greater sacrifices than we ...made? Is there not a spirit of *self denial* ...in God's word, which, if in due exer...our hearts, would both induce and *enable* ...all our contributions even an hundred ...in view of what has already been ef... ...ave we not ground for encouragement? ...not with humble boldness say that we ...to hope God has made us the instru... ...saving some souls, souls which are capa... ...ving in the love & enjoyment of Him ...And when we consider that in this work ...glorified, as well as that souls are saved, ...sire greater encouragement or wish for a ...ward. Let us not then be weary in ...ng for in due season, a great and glorious ...will ensue from our labors.

...OSTON RECORDER.

...URDAY, *MARCH* 31, 1821.

American Education Society.

...awful to learn wisdom from an enemy; ...ke lessons on Christian economy from ...masters of political science. Though ...enough that the church of God is not ...t up "by might nor by power," and ...wisdom of this world is foolishness when ...into competition with the cunning of ...principalities and powers" that are con... ...her overthrow, yet it is equally plain ...*revelations* in favor of Zion—none of ...tection and enlargement she need, sure to ...plished without human agency; the ...dis of wisdom and strength are requir... ...who are interested in her prosperity; ...ing, "The LORD is the defence of his ...and exult in the promise that "the ...hell shall not prevail against the ...but unless they hold the sword in one ...build the wall with the other, they ...desolation spreading on every side of ...the enemy taking possession of their ...ces and strongest holds.

...overnment of God over the world, so far ...ts principles are concerned, is easily ...nded; but the details of its operations ...nexions and dependances of its several ...the points where divine and human agen... ...the mode in which they are so united ...s to infringe on God's sovereignty, nor ...freedom, may safely be said to lie be... ...ken of the human mind in its present ..."A wheel in the middle of a wheel"—& ...spirit in the wheels," moving them at his ...is an inspired figure, which perhaps, ...as the Providence of God as clearly as it ...ably be illustrated to *us*.

...ne thing is made plain and certain by ...ptures. It is the duty of Christians to do ...their might what their hands find to do. ...o made certain by observation, that when ...s "attempt great things," they achieve ...things; when they bring a spirit of confi... ...resolution, zeal and perseverance into ...enterprizes, similar to that displayed by the ...n of this world, they are not only equally, ...far more successful than the most devoted ...s of Mammon. Whence we conclude that ...*er absolute the* sovereignty of God may ...*however entire* man's dependance, there ...ch connexon nor interference between ...can justify the least distrust of the effi... ...well adapted exertion, nor warrant in ...est degree the conclusion on which ...sloth is bottomed, viz. *the work is* ...*Lord's—& he can perfect it without means*, ...*with them*.

...n Bonaparte resolved on making himself ...d of all Europe, or of the world, he es... ...military academies in France—endow... ...in the most ample manner—appointed ...st Professors—selected 750 annually, of ...st promising youth in the nation—sup... ...them from his own treasury for two years, ...de them perfect masters of the arts and ...by which they could render him the ...ential service. A more politic measure ...d not have adopted. He secured a per... ...succession of able officers—the main ...h of an army, and nothing but the un... ...ousness of his cause, and the blindness ...which God in judgment struck him, pre... ...his attaining the summit of his wishes, and ...g under foot the liberties of every Eu... ...nation, and chaining the whole world to ...of his throne. It happened to him as it ...happen to all unjust war-makers, that ...mischief returned on his own head, and ...ent dealing came down upon his own ...but this was owing to the madness that ...d his first successes, as the first successes ...ing to the wisdom with which he train... ...officers of his army. Had he continued ...ate his movements by the judicious max... ...governed the first part of his reign—he ...l held the throne he usurped, and left St. ...to be the "*place of repentance*" for ...the Fourth, or Alexander the First.

...t evils might follow the full supply of the ...with competent religious teachers, we ...ot undertake to predict nor enquire—e... ...we doubt not, if the cause of the church ...eft in *their* hands. The best men are yet ...nder the influence of the corruption in ...they were born, that the interests of re... ...committed solely to their direction, would ...faster than the laurels of Corsican usurpa... ...fore the blasts of a Russian winter, or the ...of "northern steel."

...those interests are *not* surrendered to the ...s of human caprice and imbecility; nor ...they ever encounter the same dangers that ...the throne of the unfeeling but cunning ... While they are secured and promoted ...an instrumentality, they are established ...by the gracious promises and almighty ...of God. And we have no more reason to ...nd evil from the suitable increase of gos... ...nisters, than from the multiplication of ...of the Scriptures or from the discharge ...duty to which the authority of heaven ...

...g as the purpose of God stands, to save ...at believe by the foolishness of preach... ...d to make the gospel known to every creature, by means of living heralds, it is clearly consonant with that purpose, and even absolutely necessary to its accomplishment, that all possible means be put in requisition for increasing the number of laborious and zealous ministers. It is equally the dictate of prudence and sound discretion too. Policy alone, if we had no stronger motive, requires that the officers of the "Sacramental Host" be well disciplined, & thoroughly instructed—that they be numerous enough to supply at once, all vacancies created by the providence of God—& to preserve the full complement, so that the progress of their victorious arms may not be impeded. Alexander, with 30,000 Greeks was able to force his way through armies that numbered millions, and overrun empires that had been famed for centuries, for their warlike character; and the whole secret of his successes, lay in the discipline of his army—in the thorough education and the number of his officers. These were the points in which lay the defect of his enemies—they wanted neither courage not skill—but they wanted discipline—they wanted qualified leaders. Now although the warfare of the Christian world against the powers of darkness be essentially different in its *principles*, yet we contend that the word and providence of God, require us to adopt means to ends—and exercise our utmost wisdom to bring about the contemplated results, no less than though there were the same visible connexion between our endeavors and their object, that there is between the superior skill and force of an army, and the victory aimed at. We are not warranted to leave the church unprotected, because God has promised to protect her—nor to neglect those *means* of protecting her which seem to us best adapted to the end, because God in holy sovereignty *may* use other means.

The *Society for the Prevention of Pauperism*, in the city of New-York, state in their 4th report, that there has been within the last year, (1820,) a great increase in the consumption of ardent spirits. 1680 licences for retailing have been in force—making one tippling house to every 14 houses in the city. According to the most accurate calculation that circumstances admit, $1,893,011 have been squandered away for ardent spirits! It appears also beyond dispute, from the records of the Court of Sessions, that assaults and batteries have multiplied in proportion to the augmented number of licenses—that the most shameful and dangerous effects of intemperance, would subside in proportion to the reduction of licenses, and thousands of property be saved to the state and individuals, while the character of the city would be elevated, and hundreds of families preserved or rescued from distressing penury and infamy.

An interesting experiment, as to the utility of ardent spirits to laborers, especially in founderies and large manufacturing establishments, has been made by Mr. James P. Allaire, and is communicated in this Report.

"Mr. Allaire is the proprietor of a large foundery at Corlaer's Hook. During the last season he employed upwards of 60 workmen, more than 30 of whom were men of families. In the course of the summer, he was informed that many of them were in debt; and on investigating their concerns, with surprise he ascertained the fact, that every one who was in the habit of using ardent spirits, was involved to an extent beyond his ability to pay; and, with a satisfaction equal to his former surprise, he learned the additional fact, that those who made no use of spirits, were in easy circumstances, and their children well provided for at school. Nor did a difference of wages, from seventy-five cents to ten shillings per day, make any perceptable change in the situation of the former class of workmen. With this picture before him, Mr. Allaire was at once induced to prohibit the use of ardent spirits altogether, in his shops, during working hours. But one person left his employ in consequence of this restriction; and this man had borrowed of Mr. Allaire, while in his service, upwards of $300 to pay grocery bills. In conclusion of his letter, Mr. Allaire observes: 'I have great reason to be pleased with the happy effects of this regulation. I find my interest better served; and that those who, from excessive drinking, had become of but little worth to me, and in many instances, of less to their families, have now become able and steady; earn more money, and their families as well as themselves, have expressed in a language not to be misundestood, the many comforts and the domestic happiness, which they enjoy in consequence.' This single experiment speaks volumes; and the Managers take this occasion to congratulate the community, on the bold and successful stand taken by this gentleman, to abolish altogether, the use of ardent sdirits from large manufactories. It is by prompt measures, persevered in, that evil habits are corrected, and not by tampering and partial restrictions."

Agricultural Societies may do much to suppress intemperance by offering premiums to farmers who will secure the greatest crops of hay and grain without the use of spirituous liquors. In some instances, this has been done, and on very extensive farms, not a drop has been used during the summer months.

We regret to learn that the Legislature of New-York, refuses to enact any law for the diminution of the evils of intemperance!

In the City and County of New-York, are 71 places of public religious worship—five only are vacant. 63 ministers have independent or associate charges; 10 or 12 reside in the city, without parochial charges. Beside these, there are several local Methodist preachers.

The Sabbath Schools in the city, comprise about 7000 pupils, and 1000 Superintendants and teachers.

The Apprentices Library contains more than 5000 volumes—1000 different Apprentices improve it.

The amount expended for the public and private schools in the city, comprising 6600 scholars, is stated at $14,759 and 41 cents—compare this with the amount expended for spirituous liquors, $1,893,011!

The Rev. Mr. Ward, has collected $9,500 in the U. States, for the support of the Missionary College at Serampore.

An act has been passed by the Legislature of Pennsylvania for building a new State Prison in Philadelphia, on the principle of solitary confinement.

Literary.—We learn from the Daily Advertiser of this morning, that the family of the late Dr. Dwight, President of Yale College, have issued proposals for the publication of the observations made by that eminent man on a succession of journies which he took at sundry times through various parts of the State of New York, and the New England States generally. From the high reputation of the author, both as a scholar, and a man of acute observation, we have no doubt that his Travels will be found valuable in themselves, and honourable to the character and literature of our country.—*N. Y. Spec. March* 24.

Ecclesiastical History of Maine.

The Rev. Jonathan Greenleaf, of Wells, has prepared for the press, and issued proposals for publishing, "*Sketches of the Ecclesiastical History of the State of Maine, from the earliest settlement to the present time.* It will contain the most material facts relating to the history of the *Congregationalists—Episcopalians—Presbyterians—Colvinistic Baptists—Freewill Baptists—Friends*, or *Quakers—Methodists—German Lutherans—& Roman Catholics*; exhibiting such an account of the several Societies, as will make it a convenient and fair book of reference for persons of all denominations. The work is to be comprised in one octavo volume, of at least 300 pages—the price to subscribers will be $1, 12 1-2 bound in boards, or $1,37 in full binding.

The following accident will show the necessity of caution in taking medicine purchased of those who are not acquainted with them. A Mrs. HOWLAND, of Pembroke, being unwell, it was thought necessary to give her some Castor Oil; the family observed that they had just obtained some, and a table spoonful and a half was immediately given her; when, in a few minutes she observed, that it did not taste like Castor Oil; and on examination it was discovered that *Balsam Capivi* was sent for Castor Oil, which proved fatal in two hours and a half from the time it was administered.—*Centinel.*

Fire at Portsmouth, (*Virg.*)—On the 22d inst. between 2 and 3 o'clock in the morning, a fire broke out at Portsmouth which destroyed a large amount of property. Total number of Dwellings, 25—Ware-houses, 6, & allowing the usual proportion of out-houses to each resident, it would not be excessive to compute the whole number of houses destroyed, at 56 to 60.

The National Intelligencer of the 22d inst. says, "It is generally understood that Maj. Gen. Brown, and Brigadier Gens. Scott and Gains, are to be retained on the new Military Establishment, and that they are to form a board to meet within two weeks, to make the necessary selections from the present officers of the Army.

At Hudson, N. Y. a girl named Eleanor Bunt, about 18 years of age, has been charged with the wilful murder of her infant child, and committed for trial.

At Augusta, Maine, a man is said to have attempted to poison his family, and to commit suicide. At Gerry, a man has been arrested accused of the murder of a child.

The Legislature of Kentucky have passed a law granting widows, who are not worth 100 dollars, 100 acres of land each.

The Legislature of Maine has adjourned after a session of 72 days, and passing 234 Acts and 78 Resolves.

Norfolk, Virginia, March 22.—*Horrid Murder.*—Yesterday Mrs. Lester, residing near Plume's ropewalk, hearing the cry of *murder* in an adjoining house, gave information to a Constable, who, going in, discovered extended on the floor, the naked trunk of a human being divested of its head and limbs, and in the fire place lay the head, feet and hands burnt almost to cinders. On the floor was a bloody axe, and two butcher knives, which, no doubt, were the implements of the infernal dissection. An inquest returned a verdict of *Wilful Murder against persons unknown*. In two trunks found in the room, were several articles of valuable clothing; a number of watches, watch chains, and an elegant gold patent lever watch. The intention of the murderers evidently was to cut the whole body in pieces, and burn it at leisure. Two men named Jose Garcia and Juan Gomez, are suspected of being the Murderers, and are pursued by two parties.

FOREIGN NEWS.

LATEST FROM EUROPE.

London papers have been received to the 12th of February.

All eyes continued fixed on the proceedings of the great Congress at *Laybach*. The last reports were, if true, highly important.—They stated, that 60,000 Austrian troops actually commenced their march from the Po towards the kingdom of *Naples*, on the 29th January—with the intention to occupy the strong holds in the Estates of the Church, near the north-west border of the Neapolitan kingdom—to act as circumstances might require:—That, in the interim, a *Manifesto* had been issued, announcing the united concurrence of Russia and Prussia in all the coercive measures which *Austria* may adopt; and proclaiming that the basis of their project was, *That the nation should receive the Constitution as the gift of the King; and that it should provide for a Representative government, founded on the predominance of the monarchial power*; adding, that territorial aggrandizement did not enter into their views. Time was to be allowed to the Neapolitian Parliament to deliberate on the *project*, and the appeal to arms would be suspended on the result. One report adds, that the King of Naples had acquiesced in this *project*. We see nothing improbable in these reports. It will be an imitation of the mode in which the existing Constitution of France was established; and is in concurrence with the *avowed* policy of the Allied Sovereigns. Powerful as the Triple Alliance is known to be, the monarchs composing it *feel* that they are not above the influence of public opinion; and will not dare to violate it, by stipulating for the restoration of *absolute despotism*, in Naples; and Austria can have no wish to extend her Italian dominions. What the determination of the Neapolitan Parliament on the project will be, can only be conjectured. The wisest and most prudent men of the kingdom have seats in that body;—they will probably weigh well the consequences of their assent or refusal; and there were indications of the existence of a strong party, particularly in Sicily, in favor of a *Counter-Revolution*. No appearance existed of any intention to assist *Naples* in upholding the new Constitution in *Spain, France* or *England*; and it was the general opinion in Europe, that *Naples* could not triumphantly resist the immense force which Austria could pour into her provinces. The measures of defence, however, continued unabated. It is stated to be the fixed determition of the Congress at Laybach, *that the Constitution of the Cortes shall not exist in Naples.* [*Cent.*

France remained tranquil. Another attempt had been made to blow up the old King and his family, by the explosion of a barrel of gun powder in his palace; the only effect was the breaking a few windows; none of the family were injured; one Neven, of Rheims, had been arrested; who, while on his way to the police office, cut his throat with a razor, and expired immedately. The invariable result of these attempts is the increase of the power of the King. The French funds were high.

Spain continues in a very unsettled state. Agriculture and commerce languish throughout that country, for which God has done so much and man so little. Many parts are in a state of insurrection, and others infested with banditti and smugglers, and the coasts with pirates. The government, environed with difficulties, appears to be paralyzed, and to await the interposition of some miracle as the only means of extrication. *Lon. Paper.*

Rio Janeiro, is politically, in a state of great agitation, and the general opinion seems to be, that the example of Portugal will be followed. The King is believed to have excellent dispositions, but he is of an irresolute temper, and quite distracted by the various opinions tendered him in the shape of counsel. The prime minister is decidedly for war, and recommends that assistance should be demanded of England.

London, Jan. 23.—This day the two Houses of Parliment were opened in the usual forms. The Commons being assembled in the *House of Lord's*, His Majesty entered the House, in full state, attended by the Dignitaries, and his suite, and took his seat on the throne at ten minutes before two. After having received the homage of the members of both Houses, the King read his Speech, of which the following is the substance:—

His Majesty began, by expressing regret, that any thing should have occurred to retard the business of the State, during the last session; and proceeded to state, that his great object had been, and would still be, to preserve *foreign* and domestic peace.

He had directed His Ministers to lay before Parliament, their wants for the Civil Government; and relied on the generosity of His Commons; and he had great satisfaction in announcing a reduction in the Military Establishment of the country.

His Majesty then adverted to the financial situation of the country, and observed, that notwithstanding the great deficiency in the revenue of Ireland, which was owing to local commercial pressure, the total receipts of Great Britain for this year considerably exceeded those of the last. This, said His Majesty, was in some degree owing to the increase of excise duties; but it could not be denied, that there were other branches of Improvement, which fully realized the prosperity declared by the total result.

Relative to the Queen, His Majesty said, that the provision fixed by Parliament in 1814, having expired with the death of the late King, he had desired His Ministers to lay the affair before the House of Commons, and they would make their own arrangements on the subject.

His Majesty then stated, that he had great satisfaction in announcing a considerable improvement in the commerce and manufactures of the country—a circumstance peculiarly gratifying to Him, in consequence of his anxious desire to advance the power and internal prosperity of the Nation.

Notwithstanding the agitation occasioned by late occurrences, and which he felt to be still pressing upon a portion of the people, he had the firmest reliance upon the attachment and loyality of his subjects, of which he had received so many assurances, and which he considered the best and surest safegard of his own honor.

His Majesty concluded, by calling upon his faithful Parliament, to instill in all classes of his subjects, a respect for those lawful authorities to which, under the blessing of Providence, we owe all our happiness and renown as a Nation.

The Queen has sent a message to the House of Commons referring to the passage in the King's speech, respecting her estate and dignity, and to the unexampled predicament in which she is placed—and finally declaring that she perseveres in the resolution of declining any arrangement while her name continues to be from the Liturgy. The question before the House was upon going into committee of the whole, making a provision for the Queen. The Speaker left the chair after a debate, in which Lord Castlereagh was repeatedly called to order. In committee the grant of 50,000 pounds was agreed to.

It was afterwards declared by Mr. Brougham that she would not accept any part of the sum.

In the Commons, a motion was made by the Marquis of Tavistock, to the following effect: That the proceedings against the Queen were not justified by any political expediency or necessity, and that the conduct of the ministers has been productive of consequences derogatory to the honor of the crown, and injurious to the best interests of the country.

After two nights debate the House divided on this Question, ayes 178, noes 324, majority against the motion 146.

We understand, that in consequence of the difficulties arising respecting the admission of the Queen's name in the Liturgy, an intermediate course is to be adopted, the introduction of a prayer into the Church service, in which the names of the Queen and the Duke of York will be inserted. The wording of the prayer, it is added, is already determined.

We understand that his Majesty's coronation is positively fixed for the 18th of June next, the anniversary of the battle of Waterloo.

Sir F. Burdett has been sentenced to pay a fine of $10,000, and be imprisoned three months, for a libel on the government.

Great Printing Establishment Burnt.

LIVERPOOL, FEB. 9.—The following facts relating to the destruction of the Caxton Printing Office, may be relied on—With other articles destroyed, were twelve printing presses, ten copper plate ditto, four hundred original drawings, about seven hundred reams of paper, ten thousand pages of stereotype plates, fifteen thousand pounds weight of types, two patent hydraulic presses, and above three millions of folio, quarto and octavo numbers. No doubt is entertained by those who have examined its cause, that this property was all destroyed in consequence of the entrance of a rocket into one of the windows, Mr. Fisher, the proprietor, has been twenty-two years in this concern, and several of his men, who had the care of the rooms, had been twenty.

Extract of a letter from an officer of His Majesty's ship Liffey, Naples Bay, Dec. 29:

"About a fortnight since, I made a visit to the top of Mount Vesuvius, which is now pouring forth great quantities of lava, which run more than three miles down. The circumference of the crater is about three quarters of a mile; a red hot stone, which flew out of it, nearly deprived me of life; it weighs about eight pounds, and is a quarter of an inch thick of brimstone. I soon afterwards walked off with the stone in my possession."

The University of Edinburg now reckons not fewer than two thousand students, a greater number, it is believed, than any University in Europe could ever boast of.

Some parts of London are now illuminated with the spirits of tar, instead of oil; the flame is small, but the light is strong as gas.

The powder works at Kenterbury blew up with a dreadful explosion on the 3d January, by which an old man and a boy perished.

DEATHS.

In this town, Mrs Sarah, wife of Mr Samuel Randall, aged 43; Mr Robert Fisk, son of the late Dr David Fisk of Lexington, aged 44; George N. youngest child of the late Mr Nathan Cole, aged 19 months; Mr Caleb Hollis, aged 43; Miss Sarah Bowker Daniels, aged 13 years, eldest daughter of Mr William B. Daniels; Mr Francis E. Ayers, Jr. aged 27; Mr James M. Lincoln, aged 30; Mrs Susanna, wife of Mr John Massey, aged 36; Mrs Sukey Gorham, wife of Capt. John Gorham, aged 40; Mrs Abigail, wife of Mr George Revere, and only daughter of Mr Ebenezer Tufts, aged 26; Mr James Andrews, aged 24, formerly of North Berwick; LEMUEL HAYWARD, Esq. aged 72, one of the most eminent Physicians of this town; Mrs. Elizabeth Cunningham, aged 76; Widow Louisa Walker. In Roxbury, Mr Stephen Davis, aged 57—In Milton, Mrs. Catharine, wife of Mr Wm. Davis, aged 24—In Salem, Mrs Hannah Barnes, aged 63; Widow Elizabeth Hinds, aged 83—In Sandwich, on the 21st inst. Miss Mary-Ann, eldest child of Melatiah Bourne, Esq. aged 17—In Plymouth, Mass. Lieut. Bartlett Bradford, aged 37—In Bridgewater, of lock jaw, Mr Charles Copeland, aged 30, second son of Jona. Copeland, Esq.—In Groton, Mr Luther Woods, son of Col. Sampson Woods, aged 29—In Spencer, Mrs Thankful Sprague, aged 76, wife of Mr Thomas Sprague—In Sturbridge, Mr Seth Turner, aged 82—In Brookfield, Mr Caleb Loomis, aged 83—In Shirley, Mr. Lemuel Willard, aged 69, formerly of Harvard.—In Rutland, Mr Jesse Marble, aged 64—In Shutesbury, Mr Pyam Lincoln, of Boston—In North Providence, Mrs Mary Wanton, aged 98—In Rehoboth, Capt. Ezra Perry, aged 80—In North Kingston, R. I. Anthony Rathbone, Esq. aged 79.

In Watertown, Mr Alfred Skelton, aged 44—In Salem, Major Thomas Barnes, aged 69, a revolutionary patriot; Dr. Samuel D. Howe, aged 34—In Concord, Mass. Mr John Prescott, aged 78—In Sudbury, Mr Stephen Balcom, aged 53—In Pawtucket, R. I. Robert Rhoades, Esq.—In South Berwick, widow Elizabeth Hodsdon, aged XCV years—In Charleston, S. C. Dr. Robert Wilson, aged 51—At Point-Petre, Guad. Capt. Charles Davis, aged 43, late master of sch. Laura of New Bedford—At Havana, on the 26th ult. Mrs Anna Swain, late of this town—At St. Jago de Cuba, on the 17th ult. Mr Joseph Boddily, aged 20—Mr B. was a native of Newburyport, Mass. but of late a resident of Baltimore—In Reading, Mr Joseph Holt, aged 67—In England, by suicide, Admirable Sir GEORGE CAMPBELL, port admiral of Portsmouth, aged 60—In Prussia, M. FABRICIUS, Manager of the Magdeburg theatre. During a representation he undertook to discharge a pistol in one of the parts. This he loaded with ball, and at the time required shot himself through the heart, and fell on the stage.

Wednesday Evening Lecture.

April 4—In Essex-Street Church—Preacher, Rev. EBENEZER GAY, of Stoughton.

A quarterly meeting of the gentlemen engaged in support of this Lecture, will be held at the house of Rev. S. E. DWIGHT, on Wednesday afternoon at 4 o'clock, P. M.

"The Laborer is worthy of his hire."

Great exertions are made to obtain intelligence for the RECORDER from every part of the world, which is with punctuality and care transmitted weekly to its Patrons. We thus endeavor to fulfil our part of the contract, and we judge by our increased list of Subscribers that we give satisfaction. But the other part of the contract is not so punctually fulfilled—many Subscribers are now indebted for two years; very many are indebted for one year. It must be evident that any business would be embarrassed by such long credits; and we hope those who are in arrears, will improve the first opportunity to "*do as they would be done by.*" Any subscriber who pays up arrearages, can save 50 cts. by paying in advance for one year from the time he makes the payment.

Our acknowledgments are due to those Subscribers who have paid, and we are making arrangements to render the Recorder still more worthy of their patronage.

Recorder-Office, March 31, 1821.

"NO FICTION," *Published.*

SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, has just published, a new and popular work, entitled,

NO FICTION, *A Narrative founded on recent and interesting facts*; and connected with living characters. 2 vols. 18 mo. Price, 1,50.

This work is reported and believed to be from the pen of the Rev. ANDREW REED, Canon-street Road, London, a Dissenting Minister. It passed through *three editions* [London] in one year, and a *fourth* is now in the press. Various publications have spoken in its praise, and highly recommended it:—from two of which are the following extracts.

"We have lately perused a work entitled, "*No Fiction*," which is a Narrative of facts, altogether so extraordinary and so interesting, that if the excellent author, had not pledged his word for its veracity, it might be justly supposed to belong to the regions of romance and fancy. It would then indeed, be a brilliant conception; but how much is its interest and utility increased by the assurance, that all the leading events, are not the creatures of imagination, but have been actually presented on the stage of life! The narrative is clothed in language at once eloquent and simple; it breathes a spirit of unaffected piety, charity and philanthropy; it evinces an intimate knowledge of the human heart; and we are convinced no person can rise from its perusal without being sensibly improved both in heart and understanding."—*Statesman.*

"The author has succeeded in producing a highly instructive and affecting piece of religious biography. He has evidently no superficial acquaintance with the human heart. If he is not a practised writer, he must be an experienced Christian; and whatever defects may attach to the subordinate parts of the story, are amply compensated by the *sterling good sense and piety* which characterise the sentiments. We very cordially recommend the work, as *replete with the most valuable lessons*, especially to young persons who are just entering on life."—*Eclectic Review.*

SABBATH SCHOOLS.

AS the season for opening these invaluable institutions, is approaching, Committees and Teachers of them, are informed, that they can find a large assortment of books suitable for instruction and Rewards, at LINCOLN & EDMANDS' Bookstore, No. 53 Cornhill, at the lowest cash prices. Among the variety are the following:

Lincoln's Scripture Questions, containing 52 Lessons for weekly exercises in families, as well as for Sabbath Schools. The merits of this Bible-Catechism are so generally acknowledged, and its cheapness placing it within the reach of all, it is fast coming into use *per hundeed*, $4,50. The Hedge of Thorns, 8. Little George and his Penny, 2,50. Memoirs of Miss Huntington, 4,50. Reward for Sabbath School Boys, 4,50. Reward for Sabbath School Girls, 4,50. Youthful Piety, 2,50. Memoirs of Rebecca M'Coit, 2,50. Guide to Heaven, 8. The Elder's Death Bed, 8. Infant Preacher, 2,25. Sunday School Monitor, 4,50. Christian Pilgrim, 8. Bible Lessons, 8. Hymns for Infant Minds, 8. Scripture History, (with cuts,) 8. Friendly Instructor, by a Lady, 8. Worlds Displayed, 8. Walks of Usefulness, 8. Life of Catherine Haldane, 4,50. The Errand Boy, 4,50. New Testament Stories, 2,50. Pleasing Traits in Children, 2. Dr. Watts' Catechisms, 2,. The Instructor, a new Spelling Book, 7,50. Fenelon's Pious Reflections, 8. Choice Emblems, 2,50. Present for Sunday Schools, 2. Poetic Selection, 2. Dr Baldwin's Catechism, 4,50. Watts' Divine Songs, 2, 50. Juvenile Piety, 4,50. The Happy Waterman, 2,50. Books assorted, 4 kinds, 1. Class Papers, 2. Tickets for punctual attendance, &c. 10 cts. M'Dowal's Bible Questions $3, doz. Sunday School Teacher's Guides, each 25 cts. Hymns on Sheets, 3 cents a sheet. Prayers on sheets, 3 cents a sheet. Rewards of Merit, 6 cents, do.

March 31.

POET'S CORNER.

From the Freeman's Journal.

EAST INDIAN MISSIONARIES' HYMN.

O Thou Great Source of Love and Light,
Before Thy Throne we humbly bow:
May we find favor in thy sight,
And worship with acceptance now.

We plead the *promise* of Thy *Word*,
That savage tribes shall bend the knee,
And songs of sacred joy be heard
From every land and tongue to Thee.

Thy special blessings here bestow,
Where Ganges pours his ample stream;
Where Nature's brightest glories glow,
Beneath the glaring solar beam.

Rise, Sun of Righteousness, arise!
And with Thy Sacred Light illume
The moral darkness of these skies,
And chase away their pagan gloom.

Belial and Moloch shall no more
Receive that praise which myriads bring;
Their idols then shall fall before
The cross of our triumphant King.

Deluded pilgrims from afar,
Shall wind their weary way no more,
To die beneath the pond'rous car,
While rolling in its path of gore.

No more the widow's shrieks be heard
From out the flaming funeral *pyre*,
But the blest influence of Thy *Word*
Shall warm her heart with holier fire.

When shall our eyes behold the hour?
Our heart salute the welcome day?
O speed the time, Almighty Power,
Nor let thy chariot-wheels delay.

MISCELLANY.

American Ecclesiastical History.

TYRINGHAM, BERKSHIRE CO. MASS.

For the Boston Recorder.

MR. WILLIS,—I send you a brief history of the church in Tyringham, as noticed in my sermon on the late Centennial Celebration.

J. WARREN DOW.

The settlement of this town commenced in the year 1739. Sept. 25th, 1750, the first church was gathered and organized. The covenant on which it was founded, and with which a few articles of Christian faith are blended, exhibits a spirit of piety, and a disposition to associate for religious communion and worship. October 3d, 1750, Rev. Adonijah Bidwell, a graduate at Yale College was ordained. During the 34 years of his ministry, which was honorable, and in general, peaceful and undisturbed, he admitted 90 communicants, and baptized 378 children and adults. He lived greatly beloved for his Christian friendship, charity, sound judgment and integrity, and died, June 2d, 1784, in the 68th year of his age. The year before his death, there was a revival of religion, and 31, the subjects of it, were, some years afterwards, added to the church.

Mr. Bidwell was succeeded in the ministry by Rev. Joseph Avery, who, Feb. 25th, 1789, was installed as the second minister of the town. He was not liberally educated, but was a pious, useful, and respectable minister. His labors were blessed. Under his ministry, which continued 18 years, there were two revivals of religion among the people of his charge, and 62 were gathered into the church. A controversy at length arose in opposition to him, not however from the friends of order and religion, but principally from those who are not in the habit of attaching much importance to the Christian ministry. An article was inserted in the warrant for town meeting, which was, in substance, to know whether the town considered Mr. Avery any longer their minister. At the town meeting, all the voters of the opposition were rallied; the motion was put & negatived, 69 to 66. He was accordingly dismissed, in the year 1807. As the party, through whose agency his dismission was effected, refused to lend an assisting hand in paying the arrearages of his salary, he commenced a civil process against the town, in which he had the good wishes & the co-operation of the respectable minority. In this process, the judgment of the *Court* was in his favor; but the opposite party, by certificating, finally got rid of their taxes, and threw the whole burden of the arrearages on those who adhered to Mr. Avery.

In this unhappy state of religious affairs, which boded evil to the church, exertions were made by the Congregationalists, to establish a religious fund for the permanent support of the Gospel, in which they were successful. June 15th, 1809, they became a corporate society. These exertions were followed by a revival of religion, which, in its operations, was confined principally to those families who attended public worship, and contributed for its support. Scarcely an individual, belonging to the party whose conduct has just been described, shared in the blessings of the revival. By his Word, for the support of which, honorable exertions had been made in troublesome times, God slew the enmity of the heart. The eyes of many were opened. They saw themselves in a spiritual sense, "poor, and blind, and naked;" cried, "what they must do to be saved;" and eventually embraced and rejoiced, and triumphed in the offered Saviour. In the year 1809, 96 were added to the church, 82 of whom were subjects of this religious awakening.

July 10th, 1811, the writer of this sketch was ordained. Since that time, 74 have been admitted to the communion, of whom 18 were received by letter from other churches, and 56 from the world. Nearly the whole of this number, were the subjects of two awakenings in the years 1815 and 1818. All the number that have belonged to this church, since it was embodied, amount to 330. At the time of its organization, it consisted of 8 members; 90 were added by Mr. Bidwell, 62 by Mr. Avery; 96 in the vacancy after his dismission; 74 by the present pastor: and 132 still remain, but must soon descend to the grave, where the successive generations of mankind, are summoned. How worthy of attention is the Divine command; "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

For the Boston Recorder.

STONEHAM, MIDDIESEX COUNTY, MASS.

The church in Stoneham was formed July 2, 1729, consisting of 13 members.—The Rev. Joseph Emerson of Malden, Rev. Mr. Abbot of Charlestown, and Rev. Mr. Brown of Reading, were present, prayed, preached, and assisted in forming the church. Mr. James Osgood was the first minister. He was ordained Sept. 10, 1729. Mr. Osgood died March 2, 1746, having been in the ministry 17 years. Mr. John Carnes his successor was ordained Dec. 17, 1746, and was dismissed on account of the want of support July 1757. Jan. 17, 1758, Rev. John Searls was installed over the church. April 12, 1776, he was dismissed on account of the war. Oct. 19, 1785, Mr. John Cleavland was ordained over the church; Sept. 30, 1794, he was dismissed. Nov. 11, 1795, Rev. John H. Stevens, the present minister was installed over the church; the present minister has been settled 25 years, which is 7 years longer than any of his predecessors. It is 91 years since the church was formed; they have had a settled minister 80 years.—In the 25 years past there has been 77 members received into the church, and 246 baptized. There has been several small revivals, and the church now consists of 80 members.

From the Concord Observer.

CONCORD, N. H.

This church was gathered and organized in the autumn of the year 1730. The Rev. Timothy Walker was about that time ordained the pastor. That venerable man came with the first settlers, and had his full share in all the dangers and hardships of the new settlements at that period. The town was settled, and the church formed of sober and industrious inhabitants from the county of Essex, in Massachusetts. The town was granted by the government of Massachusetts, because, by the original charter of that then Colony, she held three miles north of Merrimack river. Afterwards, a considerable part of the land was granted by the Government of New-Hampshire. This clashing of the grants was the occasion of suits at law, which subjected the first settlers to great vexations and expense. The Rev. Mr. Walker at two different times, went to England, as agent for the settlers, to defend in these suits—once about the year 1758, and again about 1765. He was the father of the first settlers, and their counsellor in all their difficulties.

This town was an Indian settlement. It was occupied by the Pennecook tribe of Indians. When there was war between England & France, the Indians became hostile; and as it was a frontier, the savages were sent down from the French settlements to annoy the English settlers. The inhabitants at such times were obliged to retire to garrisons. The house of the Rev. Mr. Walker was one of these garrisons.

The first meeting house was built of logs, as a place of defence while the people were assembled for worship. It was the case on one Sabbath day, in time of war, that a party of Indians had secreted themselves in a thick growth of alders, near the meeting house, with the intent, as was supposed, to attack the people in time of worship; but they perceived that the people carried their guns with them on Sabbath morning, so they retired without making the attack.

The troubles which the inhabitants experienced from the year 1740 to near 1770, seemed to have produced an habitual union among themselves, which continued many years after those troubles were at an end.

The Rev. Mr. Walker continued the pastor of this church about fifty-three years.—For about seven years, they were without a pastor. During that time, they were in danger of division; but the habitual disposition to union prevailed: and the Rev. Israel Evans was installed in the month of July, 1780. The want of records prevents the writer of this sketch from giving the exact date of events. The Rev. Mr. Evans was the pastor of this church about eight years; and by mutual agreement, his pastoral relation to the church was dissolved in the beginning of the summer of 1797.

The present pastor [Rev. Asa M'Farland. D. D.] was ordained March 7, 1798. This church is congregational and independent. Its government agrees with the principles of those who came first from England to this country. It admits the principles of a communion of churches, according to the Cambridge Platform; but it has never had occasion to call in other churches to settle difficulties. The writer of this cannot learn that there has ever been an Ecclesiastical Council convened here, except to ordain or dismiss a minister. The church has a standing committee, but those who compose it have no power more than other brethren. The duties of this committee are to assist the pastor in examining candidates for admission; and to endeavor to settle difficulties which exist between individual members, and remove offences, if it may be, without an appeal to the whole body. Every member has a right to the judgment of the whole church, and as a last resort each has a right of appeal to a council composed of neighboring churches.

There have been three seasons of special attention to religion in this place within ten years. The first was in 1811: the second in 1816; and the third at the commencement of the present year 1820. In the two former revivals, about 100, at each time, were added to the church. In the late revival about 70 have been added; and a number more, it is expected, will make a public profession of religion. The present number is not far from 380; and it is hoped, that the fruits of the late revival may increase its number to about 400.

This church has great reason for thankfulness to the God of all grace, for all his loving kindness, and the great salvation which he has wro't among them. It has enjoyed a good measure of internal peace; and the present number of members is full three times as great as the number was fifteen years ago.

The forefathers of the church and town tho't it essential to the well being of a new settlement, to have a minister and christian ordinances at the beginning. Accordingly, the first minister, the Rev. Mr. Walker, was one of the first settlers. This early attentions to the institutions of religion, was probably a great support and defence to them, in the subsequent scenes of savage war which they experienced; and it may be that the good effects of this early provision have been experienced down to the present time. Their minister, not only conducted them to the humble sanctuary and led in the worship, but in these times of danger and perplexity he was an able counsellor to the settlement in their secular concerns.

After the Congregation left the block house, which was erected for worship and defence, they built a meeting house, which was large for that period, and supposed to be sufficiently spacious for accommodation in future times—But such was the increase of population, that they began to be straightened for room: and in 1802, a large addition was made to the house, which is sufficient to accommodate a very numerous congregation.

During eighty-five or eighty-six years, there was no visible division as to religious worship in this place. There had been but little debate or difference of sentiment respecting christian ordinances. For a few years previous to the revival in 1816, there had been some of the denomination called Friends, who worshipped separately; but no other separate worship had been set up in the town until about that time, when two other societies commenced, namely, an Episcopalian and a Baptist Society. Both of these, and also the Friends, have separate worship at this time.

EDUCATION OF CHILDREN.

Extract from Rev. Mr. Chapin's Century Sermon.

"In the city of London lived a poor and obscure woman, who brought forth a son, who at his birth was laid aside as dead. But through the assiduities of the nurse, the expiring flame of life was rekindled. This child his mother took and brought up for God. Before he could read, she taught him the history of the old and new Testament by the assistance of some Dutch tiles in the chimney of the room, where they usually sat. Ah! little did this pious mother think that she was then training up the famous Philip Doddridge, who appeared in the kingdom of God as a star of distinguished radiance."

"Those of you who have read the life of the late celebrated John Newton, will recollect, that the instruction which his mother gave him before he was four years old, made such a deep impression on his mind, that they were not effaced during all his years of dissipation. They kept him from entire apostacy to open infidelity, and were, under God, among the means of his conversion, and his becoming a distinguished minister of Christ. This Mr. Newton was the earthly agent, in the conversion of Mr. Scott, the famous commentator on the sacred scriptures, whose works will continue to benefit the church, long after the author shall have slumbered in the dust. The same Mr. Newton was the instrument of the conversion of Claudius Buchanan, who in his youth strolled in the streets of London, and accidentally heard this servant of God. This man by his travels, his researches and publications, has lighted up a missionary fire, which may shine with continued brightness until the general reign of Christ. Look now at this assemblage of good, produced by the labors of these three eminent men, and remember, that so far as human means deserve to be mentioned in any case, all this may be traced back to the instructions which a little child received from his pious mother, before he was four years old! How encouraging these examples! You, who are the true followers of Christ, are engaged in building up the spiritual house of God, which is to be of far greater fame, than that of Solomon. If, by your prayers and instructions, you are instrumental in the conversion of a single individual, you will bring a lively stone for this building of God, which will be infinitely more valuable, than all the gold of the universe."

NEW ENGLAND TRACT SOCIETY.

The following Clergymen and others have been made members of the New England Tract Society, by the payment of twenty dollars each, since the 8th of January last—viz.

Rev. *D. Thomas*, of Abington; Rev. *Thomas Sheperd*, Ashfield; Rev. *Henry Lord*, Williamsburg; Rev. *Nathan Perkins*, Amherst; Rev. *Daniel Huntington*, Bridgewater; Rev. *Edward L. Parker*, Londonderry, N. H.; *J. Lincklaen*, Esq. Cazenovia, N. Y.; Rev. *Sylvester Holmes*, New Bedford; Rev. *Alvan Cobb*, Taunton; Rev. *William Cogswell*, Dedham; Rev. *T. C. Henry*, Columbia, S. C.; Rev. *Leonard Woods*, D. D. Andover; Rev. *David Jewett*, Gloucester; Miss *Polly Noyes*, Dummerston, Vt. Also the following donations have been received—viz.

Auxiliary Society in Danbury, N. H.	$1
Josiah Parker, West Newbury,	45
A Lady in New Braintree,	1
A Lady in Baltimore, 5—A Friend, 1	6
Contributed in Hamstead, N. H.	1 07
A Justice of the Peace, being the avails of his office,	5
John Clark, 25, Miss Eliza Otis, 50, Timothy M. Minot 50, being premiums for advance pay for the Recorder,	1 25
Towards printing the *Death bed of a Free Thinker*,	10
Total,	$25 77

Andover, March 19, 1821. A. BLANCHARD, *Treas.*

DOMESTIC MISSIONARY SOCIETY.

Account of monies received into the Treasury of the Domestic Missionary Society of Massachusetts, since the publication of receipts in Oct. last.

Contribution at a monthly concert for prayer, in Lee, by Rev. Dr. Hyde,	$6 70
Donation from Female Society in Tyringham, (Hopbrook) by Mrs. E. Battell,	5 30
Female Auxiliary Society in Charlestown, $39,10; $20,00 of which to constitute Rev. Warren Fay, a member for life,	39 10
From Females in the Congregational Society in Wellington, by Rev. Otis Lane,	10 45
Females in Sturbridge, to constitute Rev. Otis Lane, a member for life,	20 00
A Lady in Southampton,	1 00
Ezra Starkweather, Esq. of Worthington,	2 00
Church in Blandford, by Rev. J. Keep,	15 00
People in Wellington by do.	5 00
Total,	$104 55

In the list of receipts published in the Recorder, Oct. 14, last, it should have read, Donation by Mr. *Elam Clark*, 6,00, instead of Ebenezer Clark.

A GOOD DESIGN.

For the Boston Recorder.

MR. WILLIS—Permit me to suggest, through the medium of your useful paper, the importance of introducing Tracts into Schools. It is feared, that the advantages resulting from this practice, are not duly appreciated. The writer has known instances where the adoption of this plan has been attended with very happy and unexpected results. The method pursued was briefly this—a series of Tracts being obtained and kept in the school-room, those at the head of their respective classes, and such also as distinguish themselves by faithfulness in their studies or by a correct and amiable deportment, are permitted at the close of the day to select each a Tract from the series to be perused in a day or two and then returned. The natural effect is to promote the influence of the teacher, to render more agreeable the interesting relation he sustains to his pupils and to enlist for him their affectionate and grateful attachment. This method of distributing Tracts is salutary in all its bearings and tendencies. The Tracts being taken home are usually read in the hearing of children who, perhaps, need the instruction and information they contain, more than those who actually receive them. Thus, though the *credit of obtaining* Tracts be confined to the most worthy scholars, the *benefit derived from perusing* them will be shared *occasionally* by all, and *usually* by a very large majority. The variety, excellence and information contained in these delightful little messengers, are well calculated to interest and improve the minds of children and youth. Much that is pernicious will thus be shut out from their notice and they will be attracted to imitate the examples of those, whose instructions and biographies afford them amusement and profit.

From the importance of directing the tender mind to virtuous principles and to the practice of benevolence, as well as from a regard to the promotion of punctuality and assiduity in schools, it is hoped that teachers, and others, who take an interest in the character of the rising generation, will make trial of the plan proposed. M.

OBITUARY.

MR. CLARK SWIFT, the subject of the following little memoir, died at Sandwich, the place of his nativity, on the 6th inst. in the 66th year of his age. An affectionate companion, six children and numerous friends, mourn his departure.

Of the early history of his life, the writer has no knowledge, other than that he descended from a respectable family, and has sustained the character of a respectable man. In 1808, he became, hopefully, a subject of that gracious work which the Lord of hosts was at that time carrying on in this and adjoining towns. He soon after made a public profession of his faith, and was received into the church, then under the pastoral care of Rev. Mr. Burr.

Though not esteemed, perhaps, as pre-eminent in piety, he was, it is believed, ever after, uniform in his conduct, and maintained, in the view of the world, the character of a consistent Christian.

He was a firm friend to Zion, and an unshaken advocate for the essential doctrines of our holy religion. And while he manifested his own attachment to the truth, he often expressed his grief, that so many around him, professing to be Christians should openly reject it.

When his bodily health first began to decline, (which was more than six months before his death,) he was evidently in a cold and spiritless state. Of this, he pretty soon began to be sensible; and to feel the importance of awakened attention to his spiritual concerns. At one of my visits, in the course of the winter, he observed, (in answer to some enquiries, respecting the state of his mind,) "I have reason to bless God for this sickness. It has led me to look back and contemplate the past, and forward, and anticipate the future. And by the grace of God I am what I am. I think I have seen my situation, repented of my declension, and returned to my first love; and let God have all the glory." This he uttered with much animation, accompanied with many tears. After this, however, he was occasionally troubled with doubts and fears, and continued to be so, at intervals, till within a few weeks of his death. For as many as four or five weeks perhaps, before his departure, not a passing cloud is known to have obstructed, for a moment, his vision of immortal glory. He lived, emphatically, above the world, and "endured, as seeing him who is invisible." Yet, he was not unmindful of those around him, nor of the interests of Zion at large. For the church of which he was a member, he manifested peculiar solicitude, and for those who visited him, from time to time, he showed his concern by tenderly reminding them of the importance of being prepared for approaching dissolution. His own children, he once and again took severally by the hand, delivered them his dying message, and commended them to God.—His *brethren*, he exhorted to be faithful unto death; the impenitent, he warned to flee from the wrath to come. And many of his dying admonitions, will, no doubt, be remembered through eternity; and that, either, with unspeakable joy, or with unutterable woe. Every succeeding interview with him, during the last weeks of his life, served only to strengthen in my own mind the conviction, that his interest in the Divine favor was secured, and that he was ripe for heaven. He often spoke of the preciousness of the Saviour, and of his desire to depart, that he might be with him. With hands and eyes raised to heaven, he more than once exclaimed, in the language of the beloved apostle, "Come, Lord Jesus, come quickly." With this state of mind, he quietly breathed out his life, into the hands of that God who gave it; & is now, we doubt not, lauding the grace of Jesus, in his eternal song. Farewell then, departed saint, farewell! thy trials are over; thy work is done; already thou hast past the portals of death; already thou hast mounted on seraph wings; already thou hast caught the vision of God! ages of happiness are bursting on thy soul! thy march of eternity is begun.—[*Com.*

Christian Spectator, and Youth's Guardian.

WILLIAM HYDE, Bookseller, Portland, Me. is Agent for the above useful and valuable works.

The *Christian Spectator* is a periodical work, devoted to the interests of Religion and Literature, published at New-Haven, Conn. in monthly numbers, of 56 pages, price 3 dollars, per year. It is conducted by an Association of Gentlemen, and advocates that system of doctrines, which is embraced by the orthodox Congregational & Presbyterian churches in this country.

The *Youth's Guardian*, is published monthly, at New-Haven, and is intended for children and youth. No recommendation of it here, can do it justice. Its excellence can be duly appreciated by none but those who are acquainted with it. Price, $1, 25 per year. *March 24.*

Toplady's Family Prayers.

JAMES LORING, has for sale at his Bookstore, No. 2 Cornhill, A Course of Family Prayer, for each day in the week. By Rev. AUGUSTUS M. TOPLADY. Price 25 cents.

Also, *PALMER'S FAMILY PRAYERS*, recommended by a Committee of the Southern Association in Hampshire County—Jay's Family Prayers—Henry on Prayer—Watt's Guide to Prayer. *March 17.*

FRESH LEGHORNS.

WILLIAM G. LAMBERT, 47 Market Street, has just received 2 Cases Leghorn Bonnetts, No's. 30 to 50, which will be sold very low. March 3. ep2m. March 3.

MRS. J. BLANCHARD,
At the head of Weymouth Landing,

HAS constantly on hand, a complete assortment of *FANCY GOODS*—also, *Millinery* and *Mantua-Making* executed in the most fashionable style, and a general assortment of Mourning Articles of the best quality. Likewise Mourning Bonnets ready made, at the lowest price. 6w11 March 10.

Academy for Young Ladies in Charlestown.

MISS TUTTLE & MISS SMITH, PROPOSE to commence a School for Young Ladies and Misses in Charlestown, Ms. on the first Monday of April next.

Terms per quarter.—Reading, Writing, Spelling, Geography, and Plain Sewing, $4
Eng. Grammar, Arithmetic & Composition, 6
History, Rhetoric, and Drawing Maps, including the above, 8
Logic, Chemistry, the Latin and French Languages, including the above, 10

Reference may be had to Stevens Hayward, Esq. of Charlestown, or Dr. Abner Phelps, of Boston. Applications for admission into the school may be left with either of the above named gentlemen. March 10, 1821.

NOTICE.

THE Subscriber respectfully informs the public, that he continues his Private School on Milton Hill. The next Quarter will commence April 30th. Tuition including Ink, Ink-stands and Quills, 5 dollars per quarter. JESSE PIERCE.
Milton, March 17, 1821.

Rev. E. Payson's Thanksgiving Sermon,

ON the text, *They sang his praise; they soon forgat his works*—A few copies for sale at the Recorder-Office—price 12 1-2 cents.

Improvement of the Mind with Questions

JAMES LORING, has just Published and for Sale at his Book-Store, No. 2, Cornhill, price 50 cents half bound and 63 cents in sheep, and lettered:—

The Improvement of the Mind. By ISAAC WATTS, D. D. to which are added, *Questions adapted to the Work*; for the use of Schools and Academies.

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts' *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others may be charged with deficiency in his duty if this book is not recommended." *Dr. Johnson's Life of Dr. Watts.*

☞ The above volume contains the whole of the First Part of Dr. Watts's Improvement of the Mind. This is believed to be sufficiently complete in itself without the Second Part, and more particularly suited to the capacities of Young Persons. Both Parts might render the Work too expensive for many scholars, and thus exclude the whole. As this First Part was originally published in a separate volume, it is plain that the excellent Author did not consider it as having any indispensable connexion with the Second.

Also—Mason's Treatise on Self-Knowledge, with Questions adapted to the work, for the use of Schools and Academies; Doddridge's Rise and Progress of Religion in the soul, with an Index, now first added—Florian's William Tell, or Switzerland Delivered, with a frontispiece.

Gulliver's Travels, by Dean Swift, containing five illustrative cuts.

First Catechism for Children, containing Common Things necessary to be known at an early age. By Rev. David Blair.

In the Press, Edwards on the Affections, abridged by Ellerby, From the London edition. To which will be added an Index of Subjects. Elements of Orthography, by way of Question and Answer. eop3m Jan. 1.

BRADFORD ACADEMY.

THE first summer term at Bradford Academy will commence May 2d, and continue thirteen weeks. The female apartment will, at that time, be opened for the reception of Young Ladies, under the care of the same instructors and instructresses, as in former seasons.

BENJAMIN GREENLEAF,
Preceptor of the Academy.

Bradford, March 24. 1821.

MUSIC TUITION.

MR. S. P. TAYLOR, *from New-York*, Professor and Teacher of Music, and Organist of the "West Church," respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the *Piano Forte, Organ* and *Singing*. ☞ Application to be made at the *Franklin Music Warehouse*, No. 6, Mill street; or at his house in Clark-street, where he will give Instructions to those Pupils, who can have the use of his Pianoforte. eoptf Jan. 2

Valuable Real & Personal Estate,
AT AUCTION.

To be sold at auction, (unless previously disposed of,) at the store of the subscriber, in North Yarmouth, in the state of Maine.

Sales to commence on TUESDAY, April 17th next, at 10 o'clock A. M. and continue from day to day until the whole is sold.

[A.]—A Dwelling House, two stories 36 by 42. [B.]—22 by 36 is occupied as a store—a porch 2 stories, 21 by 29—a Store, 16 by 2[illegible] stable and shed, about one acre of land, twenty fruit trees. [C.]—7 24ths of a Grist-Mill, with 2 pair of stones—5 24ths of a Saw-Mill, with water privileges for other mills—A Chaise Shed near the Baptist meeting-house—three Pews in said house—a tomb near the same. [D.]—One third of a Wharf and Store at Royal Point. Also his stock in trade, consisting of English and West India Goods, Hard and Hollow Ware, Medicines, crates of Liverpool Ware, 3 crates do. in small lots to suit purchasers, a Waggon, Chaise and family Carriage. [E.]—A Store [illegible] by 44, two stories, situated at Bath, near David Stinson, Esq.—a part of two large Schooners and three Sloops.

[A.] This situation is on the great post road from Bath and Brunswick to Portland, 22 miles from Bath, 14 miles from Brunswick, (where the first and most flourishing College in the state) 12 miles from Portland, the capital of Maine, at the head of the navigable waters of Royal's river, one mile from the Baptist meeting house in the village, and half a mile from the Congregational meeting-house.*

[B.] This Store has been occupied by the late firm of W. R. & C. Stockbridge about fifty years, and is a good situation for mercantile and commercial concerns, there being an extensive country around.

[C.] The Mill and Dam were built a few years since, and is viewed the most valuable of any in the country, there being sufficient water most of the year, and frequently when other mills cannot grind for want of water, their customers go to this mill. Some from Gray, New Gloucester, and many from Pownall, Freeport, Harpswell, and from the numerous Islands in Casco Bay, carry their corn and grain to this mill, which is situated within a few rods where vessels of 150 tons may receive cargoes. The same shares in the Mills and privileges as above may be had at private sale by application to R. STOCKBRIDGE.

[D.] The river is generally open at this wharf except about two months of the coldest weather and is a very convenient and safe place for vessels to lay in the winter, and to land at the [illegible] of February, and is a good stand for carrying on the fisheries.

[E.] This is one of the best stands for trade in Bath, is situated next door to the Post Office near the Banks and Custom House, and within a few rods of the waters of the Kennebec. At a small expense it might be fixed to accommodate a family, and the other part occupied as a store. It has rented from one hundred to one hundred and fifty dollars a year.

A Catalogue of the above, and the terms of credit, (which will be liberal,) will be circulated in the neighboring towns previous to the sale. For further particulars apply to.

CALVIN STOCKBRIDGE.

North Yarmouth, Feb. 26, 1821.

* The Societies that convene in these houses are favored with learned and able ministers graduates of Cambridge University, and of the same doctrinal sentiments as were held by the former Professors of Divinity in this College for about one hundred years. *They* inculcated that enlightened christian charity and liberality which breathed peace and good will to men, not only in our own country, but in Pagan lands, instead of *another gospel* which receives and cherishes *another spirit*, and boasts much of liberty, but where benevolence is bounded by a narrow circle, and like the Prince of ——, confounds theories as diverse in their principles and effects as the torrid and frigid zones)—a specimen of which is learnedly discussed by Dr. C. at the ordination of the Rev. Mr. S. of B.—Those who truly prize the blessings of the *gospel* to the rising generation, will duly appreciate the privileges they will here enjoy, if they purchase this estate.

MAN SERVANT WANTED,

OF sober and industrious habits, and well acquainted with his business. The best recommendations will be required. March 1[illegible]